



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

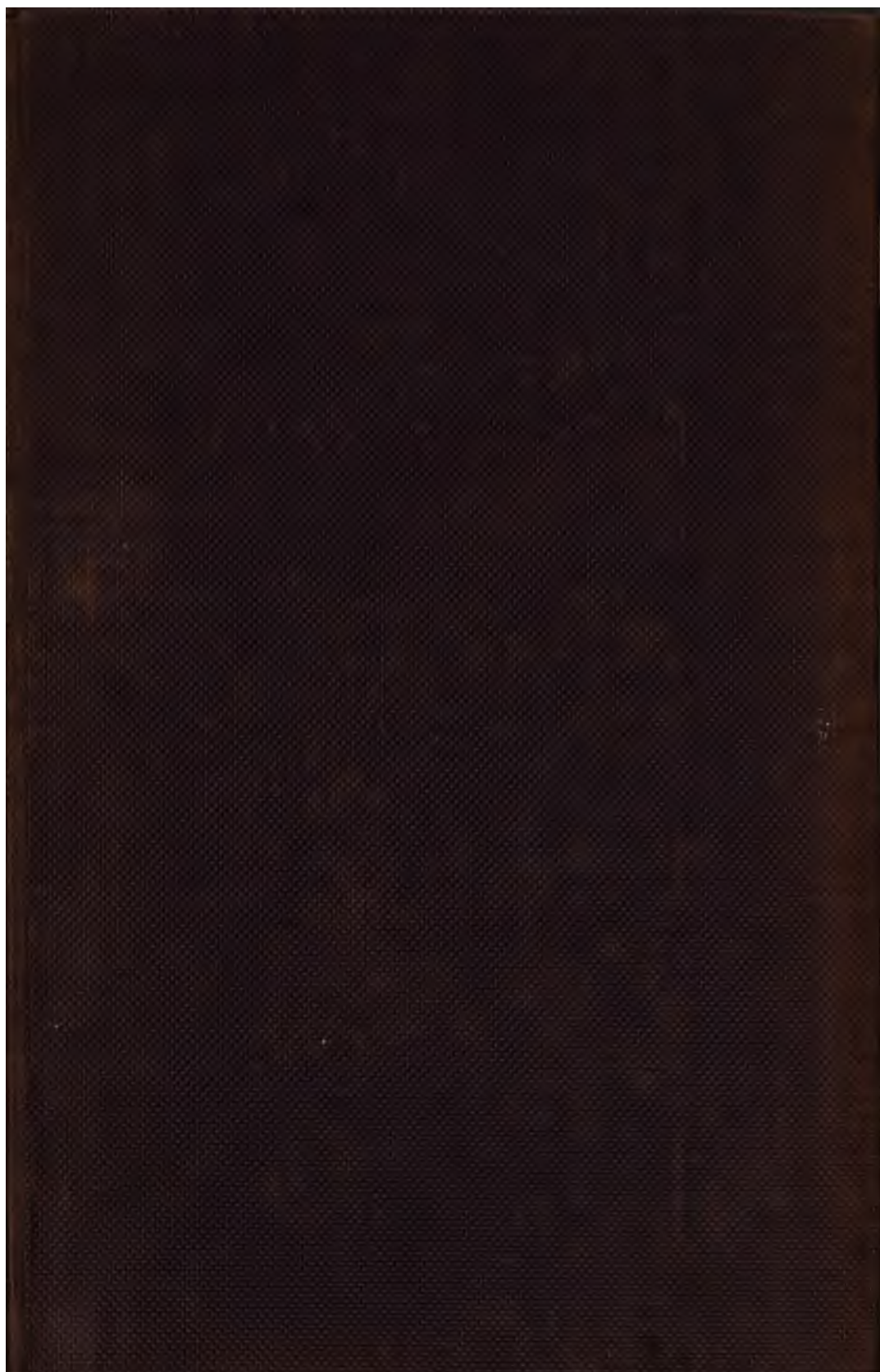
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



48. 367.







A L E T T E R,
ADDRESSED TO THE CHURCH,
BY A
MEMBER OF THE CHURCH OF ENGLAND,
ON
THE HOLY MYSTERY OF THE "FIRST
RESURRECTION,"
THE
DAY OF THE RESTORATION OF THE KINGDOM
TO ISRAEL.



LONDON:
J. HATCHARD AND SON, 187, PICCADILLY.
1848.

LONDON :

G. J. PALMER, PRINTER, SAVOY STREET, STRAND.

A LETTER,

&c.

I HUMBLY address the Church on the subject of the “first resurrection,” having from time to time come to the consideration of this holy mystery, not trusting to my own strength, but entirely depending upon that WISDOM which is from above.

That I may the better show the grounds of my belief in this holy mystery, I will, in the first place, enter generally upon other things spoken of in the book of Revelation.

The Church in times past hath seen, in fulfilment of the prophetic writing, shown on the opening of the first of the seven seals, “The Cap-

tain of our Salvation," who went forth conquering and to conquer.

The Church in times to come shall again see with the eye of faith the same Captain of our salvation, "the King of kings, and Lord of lords," commanding and conquering at the end of the several acts contained in the prophetic writing, shown on the opening of the seventh and last seal.

Here, amongst other signs and wonders, are also shown the mighty powers of the world, the flesh, and the devil. These powers, mighty as they now are, will hereafter work in a more wonderful and mysterious way.

The day of the "first resurrection" drawing nearer and nearer, as it must be, will not come, until the "Word of God" shall have caused to fall "the mystery Babylon the great," and shall have cast into the second death "the Beast" and "the false prophet," and shall have imprisoned for one thousand years that great enemy "the dragon, that old serpent, which is the devil and Satan."

"Here is wisdom. Let him that hath under-

standing count the number of the Beast, for it is the number of a man, and his number is six hundred three score and six." (Revelation xiii. 18.)

There shall come hereafter upon the enemies of God greater plagues than the plagues which were sent in the time of Pharaoh, king of Egypt.

There shall also come hereafter upon the servants of God greater trials of their faith and patience, than the trials which were sent in the time of Moses, the man of God. They shall be tried forty-two months. It is the same length of trial during which Israel suffered in the days of Elijah the prophet, when great famine was throughout the land.

After the fall of the "great city," in which was "found the blood of prophets and of saints, and of all that were slain upon the earth," we have foreshown the marriage supper of the Lamb, which is the re-union of Christ with *Zion*, his first spouse, who had been divorced for the sins of her children. We have also foreshown the supper of the great God, which is the complete overthrow of the Beast, and the false prophet, and the remnant of those who had been gathered together

to make war against the Word of God, and against his army.

I now make mention of the image of the Beast.

It is nowhere said in the prophetic writing that *this image* has been destroyed. Is it not plain that it will fall with that false prophet who shall have the miraculous power to give it life? Who can give life eternal but the *one*, who, as we know by the word of truth, is the *image* of God, and who said to his beloved apostle, "Fear not, I am the first and the last. I am He that liveth, and was dead, and behold I am alive for evermore?"

I now declare my belief in the "first resurrection."

I believe in the resurrection of the natural bodies of the noble army of martyrs, and of the great company of prophets, and saints, who have suffered for the Word of God, and for the testimony of Jesus.

I believe, that this is the "first resurrection,"

and that they, who shall have part therein, shall remain alive on this earth unto the coming of the Lord Jesus Christ, on which day their natural bodies shall be changed into spiritual, and made like unto His glorious body.

I ground this my belief upon evidences taken from the holy Bible.

The first evidence I take from the sixth chapter of St. Paul's first Epistle to the Corinthians.

1. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

2. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matter?"

3. "Know ye not that we shall judge angels? how much more things that pertain to this life."

How clear that "the saints" shall judge this world, in other words, "things pertaining to this life."

Nevertheless, in the world to come, "we shall all stand before the judgment-seat of Christ."

The next evidence I take from the fifteenth chapter of the same epistle.

In this sublime chapter the principal objects of St. Paul were—first, to remind the Corinthians of what he had before preached to them, the death, burial, and resurrection of Christ. Then, to convince them of the resurrection of the dead, through Him, "who is the resurrection and the life." Afterwards, to show them a *mystery*, not before shown, *the mystery of the "first resurrection."* This epistle is addressed by St. Paul to a *particular* Church, and to understand it in all its parts, we must bear this in mind, as well as all the other circumstances under which it was written.

St. Paul, in the chapter before us, (amongst other things,) affirms, that "Christ must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death." Therefore, as we believe by most certain warrants of Holy Scripture, that at his second coming all that are in the graves shall hear his voice, and

shall come forth, so must we believe that St. Paul is here speaking of the reign of Christ above at the right hand of God, until he shall again appear at the end of the world, in the glory of the Father, to judge both the quick and the dead. Then, and not till then, will be brought to pass the saying that is written, "Death is swallowed up in victory." After further declaring that "there is a natural body, and there is a spiritual body," and explaining in what manner the one differs in its nature from the other, St. Paul writes the following words:—

Ver. 50: "Now this I say, brethren," (addressing faithful men then living,) "that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

Ver. 51. "Behold, I shew you a mystery, *We* shall not all sleep, but *we* shall all be changed."

Ver. 52. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead* shall be raised *incorruptible*, and *we* shall be *changed*."

Ver. 53. "For this corruptible must put on incorruption, and this mortal must put on immortality."

Ver. 54. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

It may be said that the mystery here shown refers exclusively to those believers, who, having never suffered death, shall be found alive at the last day. Such an exposition would show *no mystery* in those significant words—"We shall not all sleep."

St. Paul does not say, "*We shall not all die,*" but "*we shall not all sleep,*" meaning that himself and those whom he was addressing *would not all sleep "at the last trump."*

He draws a clear distinction between those who shall sleep in Christ at his coming, and those saints, who, having slept, shall awake out of sleep and remain alive unto that day: the former (as St. Paul had before shown) shall be *raised incorruptible*, "for corruption cannot inherit incorruption;" the latter *shall be changed by putting on immortality*, for "flesh and blood cannot inherit the kingdom of God."

The next evidence I take from St. Paul's first Epistle to the Thessalonians.

This epistle is also addressed by St. Paul to a *particular* church; and to understand it in all its parts *we must bear this in mind*, as well as all the other circumstances under which it was written.

In the fourth chapter, St. Paul writes thus:—

Ver. 15. “For this we say unto you by the word of the Lord, that *we*, which are alive, and remain unto the coming of the Lord, shall not prevent them, which are asleep.”

Ver. 16. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.”

Ver. 17. “Then *we*, which are alive and remain, shall be caught up together with *them* in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.”

Ver. 18. “Wherefore comfort one another with these words.”

In the fifth chapter, in continuation of the same subject, it is further written,—

Ver. 9. “For God hath not appointed us to

wrath, but to obtain salvation by our Lord Jesus Christ."

Ver. 10. "Who died for us, that *whether we wake or sleep*, we should live together with Him."

These several portions of Holy Scripture tell us of three great events to come: *The "first resurrection,"—the general resurrection*, on which day the dead in Christ shall rise first—their *presentation* on that day to Christ together with the "Saints."

Here again we see that St. Paul will be one of those, who, having slept, shall awake, and remain alive unto the coming of our Lord.

No other sound interpretation can be given to the above written words, "*Whether we wake or sleep*," than the one, which harmonizes with my belief in the "first resurrection."

The next evidence I take from the second Epistle of St. Paul to the Thessalonians. In the first chapter the second advent of our Lord is shown, when the recompence of reward will come to all, who, troubled in the flesh, have looked in faith and hope for rest with "the saints" in that day. The second chapter is mysterious. The

two first verses (taken together) clearly show, that St. Paul's first Epistle had led the Church of the Thessalonians to believe, that the "day of Christ" was at hand—that is, they looked for this day, as if it would come during the lifetime of St. Paul. They did not know that he must first suffer martyrdom, and in due time after rise again with his natural body. He had before told them many things relating to the coming of our Lord, but they did not remember them, because they did not understand them.

Chap. ii. ver. 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him."

Ver. 2. "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor *by word, nor by letter, as from us*, as that the day of Christ is at hand."

Ver. 3. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:"

Ver. 4. "Who opposeth and exalteth himself above all, that is called God, or that is worshipped;

so that he as God, sitteth in the temple of God, shewing himself that he is God."

Ver. 5. "Remember ye not, that when I was yet with you, I told you these things?"

Ver. 6. "And now ye know what withholdeth that he might be revealed in his time."

Ver. 7. "For the mystery of iniquity doth already work, only he, who now letteth will let, until he be taken out of the way."

We believe in Jesus Christ, the only Son of God. Here we are told that there is also the son of perdition, "that man of sin, who is to be revealed."

We believe that without doubt, "great is the mystery of godliness." We are here told that there is also the "mystery of iniquity."

The mystery of godliness is God, who hath been manifested in the flesh. The "mystery of iniquity" is the devil, who will be manifested in the *flesh in his time*.

When the "mystery of iniquity" shall have been taken out of the way, then, being the set time, shall come the day of the "first resurrection," and the kingdom of the "saints." This

reign ended, then, being also the set time, shall "that man of sin" be revealed—afterwards will come the falling away, which must come before the day of the final overthrow of "that man of sin," "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.)

I will here repeat the above written words of St. Paul, "And now ye know what withholdeth, that he might be revealed in his time."

Before entering upon evidences taken from the book of Revelation, I would refer to the promise vouchsafed to the Church by the last words of our Lord recorded in the Gospel of St. Matthew—"Lo! I am with you alway, even unto the end of the world."

In his government of this world, God is pleased, in his infinite wisdom, to permit man to be his instrument in many ways.

The Church is his chosen instrument for good. The ungodly also are his instruments; they are a sword in the hand of God for many wise purposes, always used in judgment against themselves sooner or later, oftentimes in mercy towards us for our reproof and correction.

Our blessed Lord and Saviour, since his ascension into heaven, has been with us alway by his Spirit, and He will, in like manner, continue with us "even unto the end of the world."

He will be with us at the end of the several acts contained in the prophetic writing shown on the opening of the seventh seal, but not in bodily presence. Hear how He will be with us,—“Then the earth shook and trembled: the foundations also of the hills moved and were shaken because He was wroth.”

“There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.”

“He bowed the heavens also, and came down, and darkness was under his feet.”

“And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.”

“He made darkness his secret place: his pavilion round about him were dark waters, and thick clouds of the skies.”

“At the brightness that was before him his thick clouds passed: hail-stones and coals of fire.”

“The Lord also thundered in the heavens, and the Highest gave his voice, hailstones and coals of fire.”

“Yea, he sent out his arrows and scattered them, and he shot out lightnings and discomfited them.”

“Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils.”—Ps. xviii. 7—15.

He will be with us on the day of the “first resurrection,” and during the reign of the saints on earth, but not in bodily presence. He is “the King of kings, and Lord of lords,” “dwelling in light which no man can approach unto.”

The “saints” shall awake out of sleep, and shall be clothed again with flesh and blood, but thus clothed, they could not behold the Lord in his glory and live. When they see his face at the last day, they shall be changed in a moment, in the twinkling of an eye, by putting on immortality.

What a mystery there is in the shedding of blood! “Without shedding of blood is no remission.” Blood is the life of the natural man, but thanks be to God, the blood of Christ has been shed for the sins of the whole world, and spiritual life poured into the mystical body of the Church. “Christ is the head of the Church;”

and again, "The Church is the body of Christ, the fulness of Him that filleth all in all." When Saul was persecuting the Church, a voice said in answer to his question, "Who art thou, Lord? I am Jesus, whom thou persecutest."

The union between Christ and his Church is compared to the union between husband and wife. "A man shall leave his father and mother, and shall cleave to his wife." "They too shall be one flesh." As concerning Christ and his Church—"We are members of his body, of his flesh, and of his bones." For this cause shall the spiritually-minded man forsake all earthly things to be joined to the Lord. "He that is joined to the Lord is one spirit." Again, "We are the body of Christ, and members in particular." Therefore, each faithful servant and soldier of Christ represents the whole body, the head, as well as the other members. By bearing this in mind, we shall understand such passages in the book of Revelation as the following (ii. 26, 27).

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

“ And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers, even as I received of my Father.”

How close and mysterious, then, is the union between Christ and his Church, and between Him and each member thereof ! How close and mysterious the communion of saints !

We read in the third chapter of the book of Revelation, “ Behold, I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.”

These and many other similar expressions in the Holy Bible (some of which I shall hereafter mention) are to be understood as relating only to a spiritual feast.

Again, we read in the book of Revelation (xix. 17.)

“ And I saw an angel standing in the sun : and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.”

This is also to be looked upon in the light of a spiritual feast by all true believers, though differ-

ing in its nature from the former. It is written, "Vengeance is mine, I will repay, saith the Lord." Here a spiritual blessing towards the Church is foreshown by a curse upon her enemies, given in vengeance by the Almighty.

I will now repeat those words of our Lord, "Lo! I am with you alway, even unto the end of the world."

The next evidence I take from the twentieth chapter of the book of Revelation.

The first three verses tell us of that day which is to come, when the mystery of iniquity shall have been taken out of the way. He will be bound for a thousand years, so that he shall deceive the nations no more, till the thousand years shall be fulfilled. That term ended, "he must be loosed a little season." It is afterwards written, ver. 4, "And I saw thrones, and they sat upon them, and judgment was given unto them, and I *saw the souls* of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years."

Ver. 5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Ver. 6. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here we have for the first time those mysterious words—"*This is the first resurrection.*"

It must not, however, be supposed, that on this day Christ will appear in bodily presence, and reign on this earth a thousand years with those who shall have lot or part in the "first resurrection."

The expression, "they lived," used in the latter part of the fourth verse, is explained in the fifth and sixth verses, and all taken together convey to us this truth, that the dead, who shall be found worthy to have part in the "first resurrection," shall on that day live again, but that the rest of the dead shall not live again, until the thousand years shall be finished.

The "first resurrection" is here shown to be the resurrection of the natural bodies of certain

chosen servants and soldiers of God and of Christ :
 “ There is a natural body ;” “ and so it is written,”
 “ The first man Adam was made *a living soul*.”
 (1 Cor. xv. parts of 44 and 45.)

The resurrection of the body at the last day through Him, who is “ the resurrection and the life,” is thus shown by St. Paul in answer to a question supposed, “ How are the dead raised up ? and with what body do they come ?” (1 Cor. xv. part of 35.)

“ It is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body.” (1 Cor. xv. 43, and parts of 42 and 44.)

“ There is a spiritual body.” And so it is written, “ The last Adam was made *a quickening spirit*.” (1 Cor. xv. parts of 44 and 45)

“ Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is.” (1 John iii. 2.)

That the kingdom of the saints will be on this

earth is evident from many parts of the Holy Scriptures, particularly from Rev. v. 9, 10. "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation."

"And hast made us unto our God, kings and priests: and we shall reign on the earth."

Here is shown the reign on the earth of "kings and priests." The Lord Jesus Christ, their King, yea, the King of kings, will be with them by his spirit, power, and *glory*; but not in bodily presence. When He shall come again at the last day to judge both the quick and the dead, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him, even so. Amen." (Rev. i. 7.)

In that day, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 St. Peter iii. part of 10.)

In that day, "Before Him shall be gathered all nations, and He shall separate them one from

another, as a shepherd divideth his sheep from the goats." (St. Matt. xxv. 32.)

In that day, "all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (St. John v. from the latter part of 28 to end of 29.)

The kingdom of the "saints" will be the kingdom of the *Holy Land*, and the city of the kings and priests will be the once holy city *Jerusalem*, out of which shall go forth the word of the Lord; not Jerusalem, as it now is, for it is not now inhabited by a holy people, but it shall be so inhabited on and after the day of the "first resurrection."

A city or land is to be accounted holy or unholy according to the works of them that dwell therein, whether they be good or evil. To this Jerusalem again made holy, "all nations shall flow." The means are already at work to convey to Jerusalem the distant nations of the earth.

I take the next evidence from Jer. xxiii.

Ver. 5. "Behold, the days come, saith the Lord, that I will raise unto David a righteous

branch, and a king shall reign and prosper, and execute judgment and justice in the earth."

Ver. 6. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Ver. 7. "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt."

Ver. 8. "But the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land."

The next evidence I take from the 31st chapter of the same book.

The martyrdom of the infants is one of the most affecting, and at the same time one of the most comforting, events recorded in the Holy Bible. We too well know in what manner the prophecy relating to this event was fulfilled. Well might King Herod be troubled, when he heard what the wise men said, "Where is he that is born

King of the Jews, for we have seen his star in the east, and are come to worship him?"

Standing up, as the instrument of the devil, against the Prince of princes, Herod was foiled in his purpose; Jesus escaped, and the infants glorified God by their deaths. Still "a voice was heard in Rama, lamentation and bitter weeping, Rachel, weeping for her children, refused to be comforted for her children, because they were not." (Ver. 15.)

Mark now the words of comfort so graciously addressed by God to Rachel, and their application to the "first resurrection."

Ver. 16. "Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

Ver. 17. "And there is hope in thine end, saith the Lord, *that thy children shall come again to their own border.*"

The following verses show in words inimitable the love and mercy of God towards Ephraim—unwise Ephraim, but here shown repentant.

Ver. 18. "I have surely heard Ephraim be-

moaning himself thus; Thou hast chastised me and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God."

Ver. 19. "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

Ver. 20. "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

Ver. 21. "Set thee up waymarks, make thee high heaps: set thine heart towards the high way, even the way which thou wentest; turn again, O virgin of Israel, turn again to these thy cities."

The prophet then continues:—

Ver. 22. "How long wilt thou go about; O thou backsliding daughter? for the Lord hath created a new thing in the earth. A woman shall compass a man."

In the natural course of things, woman con-

ceives by man, and brings forth children, but God the Father Almighty hath done and will hereafter do wonderful things.

We believe in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead.

On the day of the "first resurrection" shall God by Jesus Christ create another new thing. The womb of the earth shall be opened—"the earth also shall disclose her blood, and shall no more cover her slain." (Isaiah xxvi., the latter part of 21st verse.)

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child."

"Who hath heard such a thing? who hath seen such things? *Shall the earth be made to bring forth in one day, or shall a nation be born at once?* For as soon as Zion travailed, she brought forth her children."

"Shall I bring to the birth, and not cause to

bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God."

" Rejoice ye with Jerusalem and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her."

" That ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her *glory*."

" For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees."

" As one, whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." (Isaiah lvi. 7—13.)

The prophet Isaiah in his vision saw the two great lights—the one, the day of the " first resurrection " and the kingdom of " the saints " on earth. The other, the morning of the general resurrection, and the everlasting kingdom of the Father.

Where in the vision the two lights appear at intervals, the one can without difficulty be distin-

guished from the other. In some parts, however, the lesser light appears the first, and then the greater, (as in the 25th chapter)—in other parts, the greater and then the lesser, (as in the 65th chapter,) and in each of these cases the transition is immediate.

A full description of the New Jerusalem is only contained in the 21st chapter of the book of Revelation, where we approach the sublime subject with mingled feelings of wonder and delight.

I will now compare together portions of the 60th and 65th chapters of Isaiah, with different passages taken from the 21st chapter of the book of Revelation.

Isaiah lx.

“ Therefore thy gates shall be open continually, they shall not be shut day nor night: that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.”

“ For the nation and kingdom that will not serve thee shall perish, yea, those nations

Revelation xxi.

“ And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven; prepared as a bride adorned for her husband.”

“ And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with

shall be utterly wasted." (Ver. 11 and 12.)

Isaiah lrv.

"For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind ; but be ye glad, and rejoice for ever in that which I create : for behold I create Jerusalem a rejoicing, and her people a joy."

"And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying."

"There shall be no more thence an infant of days, nor an old man that hath not filled his days ; for the child shall die an hundred years old ; but the sinner being an hundred years old, shall be accursed." (Ver. 17, 18, 19, 20.)

them, and they shall be his people, and God himself shall be with them and be their God."

"And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (Ver. 2, 3, 4.)

"And the nations of them which are saved shall walk in the light of it."

"And the kings of the earth do bring their glory and honour into it."

"And the gates of it shall not be shut at all by day, for there shall be no night there." (Ver. 24, 25.)

It is remarkable that in these passages taken from Isaiah, it is not written, "There shall be no night there ;" neither is it written, "There shall be no more death," as it is in the book of Reve-

lation. In the former we read, that "the gates shall not be shut day nor night;" and "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old."

It is therefore clear, that after the "first resurrection," and during the kingdom of the "saints," day and night will not cease, neither will death cease to reign.

In the last chapter of the prophet Daniel, (which relates to the children of his people Israel,) a *partial*, and not a *general* resurrection is spoken of. "*Many* of them, that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt." The latter can have no part in the "first resurrection." Their portion will be the portion of "Sodom and Gomorrah, and the cities about them, which are set forth as an example, suffering the vengeance of eternal fire." (Jude, part of the 7th verse.)

"This is the second death." "Blessed and holy is he, that hath part in the first resurrection; on such the second death hath no power."

The last chapters of Isaiah and Zechariah, in

their primary meaning, can only refer to the kingdom of the "saints," however strong the analogy may appear to be between that reign and the everlasting kingdom of the Father. It is clear that the former will come, and be (as it were) a pattern of the latter, as is shown in the vision of Ezekiel, by which is seen but a faint image of those better things to come. The former is also a preparation for the latter. In the Jewish dispensation, there was week by week a preparation for the sabbath. The kingdom of the "saints" will be a preparation for the eternal sabbath, and for that glorious event, the second coming of our Lord!

The words, "for ever," and words of similar import, are in many passages of the Old Testament applied to the kingdom of the "saints." The mysterious change which shall hereafter take place, will account for the frequent use of such words; for instance, The children of the "first resurrection" will awake to life everlasting, yet they will be changed in some mysterious way at the second coming of our Lord. So on that day, in some mysterious way shall the heavens and the earth be changed: "Thou, Lord, in the

beginning hast laid the foundation of the earth :
and the heavens are the work of thy hands."

"They shall perish, but thou shalt endure ;
they all shall wax old, as doth a garment ; and
as a vesture shalt thou *change* them, and they
shall be *changed* : but thou art the same, and thy
years shall not fail."

" *The children of thy servants shall continue,
and their seed shall stand fast in thy sight.*"
(The Common Prayer-book version of Psalm cii.
25, to the end.)

Words are also used in the 24th chapter of
Isaiah, which, from their great power, appear at
first sight to predict the time of the end of all
created things, when immediately after, other
words are written, which show that, however
altered in form and substance, the earth still re-
mains.

Such expressions, therefore, refer more particu-
larly to the wicked inhabitants of the earth, who,
in the days of the voice of the seventh angel
shall fall for their iniquity, and not rise again.

"The moon shall be confounded and the sun
ashamed,"—an expression used in the last verse
of the same chapter to show the insignificance of

both as compared with the *glory* of the Lord, which shall appear before the "saints" at Jerusalem. Words are also written, which seem at first sight to foreshow the personal reign of God our Saviour on this earth in glorious Majesty. Such words, however, are intended to show, that the *glory of the Lord* will appear on this earth and be known unto all nations, not to one chosen nation, as in the time of Moses.

The glory of the Lord! The Bible tells us what it has been—what it will be, no man can tell. At one time it has been visible to the natural eye—at another, to the eye of faith.

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were, the body of heaven in his clearness, and upon the nobles of the children of Israel he laid not his hand, also they saw God, and did eat and drink." (Exodus xxiv. 9—11.)

"And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

“ And he said, I beseech thee, show me thy *glory*.”

“ And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.”

“ And he said, Thou canst not see my face : for there shall no man see me and live.”

“ And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock.”

“ And it shall come to pass, while my *glory* passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand, while I pass by.”

“ And I will take away mine hand, and thou shalt see my back parts : but my face shall not be seen.” (Exodus xxxiii. 17, to end of chapter.)

“ And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.”

“ And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.”

“ Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty : visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”

“ And Moses made haste, and bowed his head towards the earth and worshipped.” (Exodus xxxiv. 5—8.)

Ezekiel also in his vision saw the *glory* of the Lord.

“ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone ; and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”

“ And I saw as the colour of amber, as the appearance of fire round about within it from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw, as it were, the appearance of fire, and it had brightness round about.”

“ As the appearance of the bow, that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appear-

ance of the likeness of the glory of the Lord.”
(Ezekiel i. 26—28.)

The last chapter of Zechariah relates to the severe trial of the Church, to the ultimate overthrow of her enemies, and to the establishment of the kingdom of “the saints.”

It is there written, in the 4th and 5th verses, “And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half toward the south.”

“And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come and all the saints with thee.”

As in the time of Moses, the man of God, “The Lord came from Sinai and rose up from Seir unto them, he shineth forth from Mount Paran, and he came with ten thousands of saints.”
(Deuteronomy xxxiii., part of 2nd verse.)

So, also, in the days of the voice of the seventh angel, shall the Lord shine forth from the Mount of Olives, and there shall be a great earthquake. He shall go forth and fight against the wicked nations, as when he fought in the day of battle.

The name of one of the twelve tribes is frequently given in the Holy Bible, to represent the whole house of Israel; on the other hand, the expression, "the whole house of Israel" frequently refers to a certain part only.

Further: in the prophecy of Daniel events are foretold, which have only been fulfilled in part. Such events, though partly fulfilled, were also intended as keys to unlock at the proper time other mysteries yet to be revealed.

The analogy, however, between the past events and those which they prefigure is not so close as to enable man in his finite wisdom to search into the deep things of God. "For who hath known the mind of the Lord, or who hath been his counsellor?"

The last chapter of Daniel points to things, which will hereafter come to pass; not only to those events now past, that is to say, the destruction of Jerusalem by the Roman power, the dis-

persion and sufferings of the Jews, and the continuance of their captivity "until the times of the Gentiles should be fulfilled." The several things thereby prefigured will come to pass in their time and order; first, the day of the voice of the seventh angel; next, the day of the "first resurrection," which will cause the consummation, which is, the diffusion far and wide of the power of the "saints."

As to the time of the end of these things, we are not left without witness, in that God himself hath declared by his prophet Daniel, that "when He shall have accomplished *to scatter* the power of the holy people all these things shall be finished." (xii. 7.)

The word "scatter" may be taken in two different senses. In one sense, it betokens destruction. In the other, dissemination. Of the former we have an example in the Psalms—

"Let God arise, and let his enemies be scattered."

Of the latter, we have an example in Proverbs—

"There is that scattereth and yet increaseth."

As to the matter now before us. When

through the fruits of the "first resurrection," the power of the holy people shall be scattered, then shall judgment and justice be done on earth according to the will of our heavenly Father. Then shall the seed of the blessed of the Lord be set forth as examples, teaching and turning many to righteousness; and then shall all flesh come to worship before the Lord at *Jerusalem*.

The Old Testament contains a cloud of witnesses to the truth of the mystery of the "first resurrection."

PSALMS.

Psalm xxii. 27. "All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee."

Ver. 28. "For the kingdom is the Lord's, and He is the governor among the nations."

Ver. 29. "All they that be fat upon earth shall eat, and worship: all they that go down to the dust shall bow before Him; and none can keep alive his own soul."

Ver. 30. "A seed shall serve him : it shall be accounted to the Lord for a generation."

Ver. 31. "They shall come, and shall declare his righteousness unto a people that shall be born, that He hath done this."

Psalm. xlv. 16. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

Psalm xlvii. 9. "The princes of the people are gathered together : even the people of the God of Abraham : for the shields of the earth belong unto God : he is greatly exalted."

Psalm lxxv. 1. "Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed."

Ver. 2. "O thou that hearest prayer, unto thee shall all flesh come."

Psalm lxxviii. 28. "Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought for us."

Ver. 29. "Because of thy temple at Jerusalem shall kings bring presents unto thee."

Ver. 30. "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with

pieces of silver : scatter thou the people that delight in war."

Ver. 31. " Princes shall come out of Egypt : Ethiopia shall soon stretch out her hands unto God."

Psalm lxxix. 35. " For God will save Zion, and will build the cities of Judah : that they may dwell there and have it in possession."

Ver. 36. " The seed also of his servants shall inherit it ; and they that love his name shall dwell therein."

Psalm lxxii. 17. " His name shall endure for ever : his name shall be continued as long as the sun ; and men shall be blessed in him : all nations shall call him blessed."

Ver. 18. " Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

Ver. 19. " And blessed be his glorious name for ever : and let the whole earth be filled with his *glory*. Amen, and amen."

Psalm cii. 13. " Thou shalt arise and have mercy upon Zion : for the time to favour her, yea, the set time, is come."

Ver. 14. " For thy servants take pleasure in her stones, and favour the dust thereof."

Ver. 15. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy *glory*."

Ver. 16. "When the Lord shall build up Zion he shall appear in his *glory*." (Or, according to the translation in the Common Prayer Book) "And when his *glory* shall appear."

Psalm cxlix. 5. "Let the saints be joyful in glory, let them sing aloud upon their beds."

Ver. 6. "Let the high praises of God be in their mouth, and a two-edged sword in their hand."

Ver. 7. "To execute vengeance upon the heathen, and punishments upon the people."

Ver. 8. "To bind their kings with chains, and their nobles with fetters of iron."

Ver. 9. "To execute upon them the judgment written, this honour have all his saints. Praise ye the Lord."

ISAIAH.

Chap. i. 25. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."

Ver. 26. "And I will restore thy judges as at

the first, and thy counsellors as at the beginning : afterward thou shalt be called the city of righteousness, the faithful city."

Ver. 27. " Zion shall be redeemed with judgment, and her converts with righteousness."

Chap. ii. 2. " And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Chap. iv. 3. " And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem."

Ver. 4. " When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning."

Ver. 5. " And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all, the *glory* shall be a defence."

Chap. xxiv. 19. " The earth is utterly broken

down, the earth is clean dissolved, the earth is moved exceedingly."

Ver. 20. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again."

Ver. 21. "And it shall come to pass in that day that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the earth."

Ver. 22. "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Ver. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Or, according to another translation, "And there shall be *glory* before his ancients."

Chap. xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Ver. 20. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast."

Ver. 21. "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Chap. lix. 19. "So shall they fear the name of the Lord from the west and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Ver. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Ver. 21. "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Chap. lx. 1. "Arise, shine, for thy light is come, and the *glory* of the Lord is risen upon thee."

Ver. 2. " For behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his *glory* shall be seen upon thee."

Ver. 3. " And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Chap. lxi. 4. " And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Ver. 5. " And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers."

Ver. 6. " But ye shall be named the priests of the Lord ; men shall call you the ministers of our God : ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Chap. lxi. 19. " And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying."

Ver. 20. " There shall be no more thence an infant of days, nor an old man, that hath not filled his days : for the child shall die an hundred years

old ; but the sinner being an hundred years old shall be accursed."

Ver. 21. " And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them."

Ver. 22. " They shall not build and another inhabit, they shall not plant and another eat ; for *as the days of a tree* are the days of my people, and mine elect shall long enjoy the work of their hands."

Ver. 23. " They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them."

Ver. 24. " And it shall come to pass that before they call I will answer ; and while they are yet speaking I will hear."

Ver. 25. " The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock ; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Chap. lxvi. 14. " And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb ; and the hand of the Lord shall be

known toward his servants, and his indignation toward his enemies."

Ver. 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Ver. 16. "For by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many."

Ver. 17. "They that sanctify themselves, and purify themselves in the gardens behind one tree, in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Ver. 18. "For I know their works, and their thoughts, it shall come that I will gather all nations and tongues, and they shall come and see my *glory*."

Ver. 19. "And I will set a sign among them, and I will send those, that escape of them unto the nations, to Tarshish, Pul, and Lud that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my *glory*, and they shall declare my *glory* among the Gentiles."

Ver. 20. "And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord; as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Ver. 21. "And I will also take of them for priests and for Levites, saith the Lord."

Ver. 22. "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain."

Ver. 23. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Ver. 24. "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

EZEKIEL.

Chap. xxxvii. 5. "Thus saith the Lord God

unto these bones: Behold I will cause breath to enter into you, and ye shall live."

Ver. 6. " And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

Ver. 7. " So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."

Ver. 8. " And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them."

Ver. 9. " Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon *these slain*, that they may live."

Ver. 10. " So I prophesied, as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding *great army*."

Ver. 11. " Then he said unto me, Son of man, these bones are the whole house of Israel."

DANIEL.

Chap. vii. 23. "Thus he said, The fourth beast shall be the fourth kingdom upon earth which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces."

Ver. 24. "And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

Ver. 25. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

Ver. 26. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Ver. 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him."

Chap. xii. " And at that time shall Michael stand up, the great prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation, even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book."

Ver. 2. " And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Ver. 3. " And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Ver. 4. " But thou, O Daniel, shut up the words and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased."

Ver. 10. " Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."

Ver. 11. " And from the time that the daily sacrifice shall be taken away, and the abomination

that maketh desolate set up, there shall be a thousand two hundred and ninety days."

Ver. 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Ver. 13. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot, at the end of the days."

HOSEA.

Chap. iii. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

Ver. 5. "Afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

Chap. xiii. 14. "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction; repentance shall be hid from mine eyes."

JOEL.

Chap. iii. 18. " And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim."

Ver. 19. " Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land."

Ver. 20. " But Judah shall dwell for ever, and Jerusalem from generation to generation."

Ver. 21. " For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

AMOS.

Chap. ix. 11. " In that day will I raise up the tabernacle of David, that is fallen and close up the breaches thereof: and I will raise up his ruins, and I will build it, as in the days of old."

Ver. 12. " That they may possess the remnant of Edom and of all the heathen, which are called by my name, saith the Lord, that doeth this."

Ver. 13. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed : and the mountains shall drop sweet wine, and all the hills shall melt."

Ver. 14. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

Ver. 15. "And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God."

OBADIAH.

Ver. 21. "And saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

MICAH.

Chap. vii. 16. "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf."

Ver. 17. "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee."

Ver. 18. "Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever because he delighteth in mercy."

Ver. 19. "He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea."

Ver. 20. "Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

HABAKKUK.

Chap. ii. 14. "For the earth shall be filled with the knowledge of the *glory* of the Lord, as the waters cover the sea."

ZECHARIAH.

Chap. viii. 20. "Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities."

Ver. 21. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord and to seek the Lord of hosts, I will go also."

Ver. 22. "Yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Ver. 23. "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

Chap. xii. 6. "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

Chap. xiv. 16. "And it shall come to pass that every one that is left of all the nations, which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles."

I now return to the New Testament.

The next evidence I take from the 11th chapter of St. Paul's Epistle to the Romans.

Ver. 5. "Even so then at this present time also there is a remnant according to the election of grace."

Ver. 15. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Ver. 25. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in."

Ver. 26. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Ver. 27. "For this is my covenant unto them when I shall take away their sins."

I will now take in order the 3rd, 4th, and 5th chapters of St. Paul's second Epistle to the Corinthians; the 3rd chapter of his Epistle to the Philippians; and the 4th chapter of his second Epistle to Timothy.

First. 2 Cor. iii. The ministration of the Spirit is here made manifest by the fruits thereof. Then it is compared with the ministration of death, which is found to have no glory “by reason of the glory that excelleth.” Therefore the children of Israel are brought to mind, who did not then see, (as they had not done in the time of Moses,) “That Christ is the end of the law for righteousness to every one that believeth.” Even at this present time the veil is upon their heart; “nevertheless when it shall turn to the Lord, the veil shall be taken away: now the Lord is that Spirit.”

Secondly. 2 Cor. iv. Writing in the names of himself and his fellow-sufferers, whom God had made able ministers of the New Testament, not of the letter but of the spirit, “St. Paul tells of the recompense of reward in the following words:—

Ver. 13. “We having the same spirit of faith according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.”

Ver. 14. “Knowing that he which raised up the Lord Jesus shall raise up *us* also by Jesus, and shall present us with *you*.”

Two events are here spoken of. The one a resurrection, (which, as is evident from the words used, means the "first resurrection")—the other, *the presentation* of "the saints" to Christ, together with the faithful men addressed, which, as before shown, will take place at the *general resurrection*.

Thirdly. 2 Cor. v. Again, writing in the names of himself and his fellow-ministers, St. Paul, with his thoughts fixed upon that day, "when we shall all appear before the judgment-seat of Christ," expresses himself in these words—

Ver. 4. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Ver. 5. "Now he, that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of his Spirit."

Fourthly. Phil. iii. The first resurrection is here spoken of. St. Paul had not then attained to it: for he was not then ready to be offered. Hoping, however, to apprehend that, for which also he was apprehended of Christ Jesus, he was pressing forward towards the mark for the prize

of the high calling of God in Christ Jesus. Writing in the names of himself and his fellow-ministers as before, he concludes this chapter by showing forth again *that change* which should take place in their body at the last day, saying,

Ver. 20. "For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ."

Ver. 21. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Fifthly. 2 Timothy iv. Now we find St. Paul ready to be offered. Though he knew by the word of the Lord, that an earthly reward was in store for him, nevertheless such a reward was not the one that entered into his thoughts, when he was about to appear before the presence of his Maker. Knowing that all earthly things must pass away, he fixed his thoughts upon that day, when he should receive a far greater prize, a crown of righteousness which shall endure for ever.

Therefore having no other race to run, to hold fast this inestimable prize, he writes these words, almost his last :—

Ver. 7. "I have fought a good fight, I have finished my course, I have kept the faith."

Ver. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

I cannot leave St. Paul's writings without dwelling for a few moments on his character. It is drawn by himself. To him had been revealed the things which God hath prepared for them that love Him. Seeing these good things, and, therefore, desiring to be with his Lord,—at the same time, not losing sight of, but desiring to finish the race set before him, which at length ended in martyrdom, this great apostle is not ashamed to acknowledge in many parts of his writings, his own weakness through the flesh, thereby in his life and death, displaying the grace and magnifying the power of God.

The next evidence I take from the Gospels of St. Matthew and St. Luke.

The 19th chapter of St. Matthew.

After St. Peter had heard from the mouth of Jesus, that a rich man shall hardly enter

into the kingdom of heaven, the eager and inquiring apostle at once asked our Lord this question, "Behold, we have forsaken all and followed thee, what shall we have therefore?" "And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Ver. 28.)

The word "*regeneration*" cannot mean the world to come. They which shall be accounted worthy to obtain that world and the resurrection from the dead, shall be equal unto the angels. (Vid. Luke xx. parts of 35, 36.)

In the regeneration *the Son of man* will sit in the throne of his glory. In the world to come, when the Son shall have delivered up the kingdom to the Father, "*God will be all in all.*" (1 Cor. xv. 24—28.)

For these reasons the word "*regeneration*" cannot refer to any other state of man than the one which will be shown by the fruits of the "first resurrection."

The same reward on earth is also shown in St. Luke xxii. 28, 29, 30. "Ye are they which have continued with me in my temptations."

“ And I appoint unto you a kingdom as my Father hath appointed unto me.”

“ That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

The next evidence I take from St. Luke xviii. Acts xxvi., and Rev. vi., x., xi., in the following order.

First. St. Luke xviii. “ And he spake a parable unto them to this end, that men ought always to pray and not to faint.”

Ver. 2. “ Saying, There was in a city a judge, which feared not God, neither regarded man :”

Ver. 3. “ And there was a widow in that city and she came unto him, saying, Avenge me of mine adversary.”

Ver. 4. “ And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man,”

Ver. 5. “ Yet because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me.”

Ver. 6. “ And the Lord said, Hear what the unjust judge saith.”

Ver. 7. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Ver. 8. "I tell you that he will avenge them speedily."

Secondly. Acts xxvi. Ver. 6. "And now I stand and am judged for the hope of the promise made of God unto our fathers."

Ver. 7. "Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews."

Ver. 8. "Why should it be thought a thing incredible with you, that God should raise the dead?"

Thirdly. Rev. vi. Ver. 9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

Ver. 10. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Ver. 11. "And white robes were given unto every one of them; and it was said unto them,

that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

Fourthly. Rev. x. Ver. 4. "And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered: and write them not."

Ver. 5. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,"

Ver. 6. "And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer:"

Ver. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Fifthly. Rev. xi. Ver. 16. "And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God,"

Ver. 17. "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to

come; because thou hast taken to thee thy great power, and hast reigned."

Ver. 18. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints and them that fear thy name small and great, and shouldest destroy them which destroy the earth."

These several passages are intended to show that Almighty God, in his own good time, will judge and avenge the blood of the martyrs, and give the promised reward to them and to his servants the prophets, and to the saints, and also to them on the earth that fear his name. This reward will not be deferred to the general resurrection,—it will begin on the day of the "first resurrection."

After what I have before written, I need not allude to the words, which the seven thunders uttered, further than by saying that they are the same, which the prophet Daniel was commanded to shut up and seal.

I must, however, notice those other mysterious

words, "there should be time no longer," that is to say,—*no respite*—for the mystery shall be finished in the days of the voice of the seventh angel.

The next evidence I take from the Gospel of St. John xviii. 36.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but *now* is my kingdom not from hence."

I conclude my evidences with the song of Moses, the servant of God, and the song of the Lamb.

"Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee: for thy judgments are made manifest," (Rev. xv. 3, 4.)

Having now shown by evidences taken from

the Holy Bible the grounds of my belief in the "first resurrection," I will conclude this letter with the following prayer and expostulation taken from the 63rd chapter of Isaiah.

"Look down from heaven, and behold from the habitation of thy holiness and of thy glory; where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? Are they restrained? Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never bearest rule over them: they were not called by thy name."

Edward Procter.

A. D. 1847.

LONDON;

G. J. PALMER, PRINTER, SAVOY STREET, STRAND.

